

**THE BRIEF BIOGRAPHICAL SKETCH OF THE
REVERND NOBBEL SAYADAW U SUJATA,
NOBLE MAHATHIRA OF
(ZALUN + MADAY)**



**The Supreme Head of Myoma Veluvan
Invitation (Payarana) Group,
Sandoway District.**

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TO THE READERS

A Biographical sketch of the thera (Themppatti) may be mostly truly written by himself without secrets. This biography of the Reverend Sayadaw U Sujata is not of his own writing. I have to write this referring to historical facts known from one birth of his life circle, intimates of his childhood and laymen attended for life until death.

This writing is intended to express a fabrication, saying the indistinct qualities of morality (Sita), self concentration (samadhi) and knowledge (panna) of our Reverend Sayadaw. However, I simply intend for the virtuous persons to the agitated and to develop faith in the significant virtues of sita samadhi and panna of our Reverend Sayadaw.



SAYADAW USUJATA BIOGRAPHICAL SKETCH

After the death of the Reverend until the three months was over and upto the fourth month, I was neither reminded nor encouraged. Then the remains of the Reverend being non- stale, some people among the worshippers encouraged me saying thus "Reverend Sir, it is proper to write a biography of this Reverend Sayadaw who is very different. Anyhow, do write, please". Besides, I had to accept taking into consideration the encouraging admonishment of the Reverend Yandha mananda, doer of five collections of discourses (Paneanikaya Paragu), especially executive in Buddhist Order of Ywa District (former the president of Sanghanayaka) and the encouragement, addressed by U Mg Sit, executive in people's council of Sandoway District.

I had published one thousand(1000) books in time for the funeral ceremony in 1985. Again in 1991, it had been published one thousand (1000) books for the second time, fully contributed by Dr. Aung Soe & Ma Marlar Shein family (Yangon). Therefore, I want you to know that you will read some admonishments of Sayadaw which are not found in the previous editions.

Note : *Sayadaw* Abbot the venerable one and the Reverend One.



Literary Translation

The dwelling of Zalun monastery named U Sujata, the Elder, age of over eighty, endowed. With the quality of mentality become well-known in the teaching of htera Buddha.



His native land

The village named khwetauk khun majala, at the head of the Sandoway River, Sandaway distric, Rakhine Province, had been flourished supporting the teachings of the Buddha by the practice of five precepts and talking discourses. The embryo mother of Zalum Sayadaw, the village girl of khwetauk khum, Mi Sein married Mg Tar Ni of kyan khin city because of their previous deeds. In winter she took a pregnaney. One day, when it became near to give birth the child, she went to the beach for her bath. While she was bathing in the lake which was not very deep of the chaungmagyi beach, accidentally she fell down into the deep lake. As it would be the merit of the embryo, she was saved.



Then, she gave birth to the embryo Zalun Sayadaw, the famous one, on the auspicious Friday, the 1st waxing day of the month Tawsalin, in winter,

1266 Myanmar Era. That village was the native land of the embryo Sayadaw U Sujata.

His same blood

According to the aspiration of former birth of his father U Tar Ni and mother Daw Sein, they had same blood children, three sons and two daughters; (1) Mg Pho Sein, (2) Ma Myat Nu, (3) Ma Myat Nyunt, (4) Mg Sein Pho and (5) Mg Kyan Pwint, totally five in number. Among these five, the fourth one, Mg Sein Pho was U Sujata, the Elder. Coming of age, having considered for his future education, his father and mother sent him to the Sayadaw of the monas-



tery located at the head of the village. When Mg Sein Pho had learned Myanmar Thinbongyi(Primer) his parents wanted their son to be the their of the Buddha's Teaching which was difficult to be obtained and duty of parents as a Buddhist. They requested Sayadaw to hold a no vitiation ceremony. Sayadaw tough him, asking for the rules from the samgha (Buddhist order) and consideration on the four articles namely robe, food, dwelling and medicine.

The ceremony of Novitiation

Having fulfilled the requisites for the candidate (Shinlaung), fixed the auspicious time, date and month, invited all relatives and friends, supplied food and other things, they held splendidly the ceremony of novitiation. Having lived in the Buddha's teaching so long as he liked, he became a lay person again. As a layman, he earned his living by cultivation and ploughing fields with his parents. He came at the age of seventeen (17).



Transfer to the village, Menekwin

On account of various occasion, the family of U Tar Ni and Daw Sein transferred to Menekwin village, nime miles away from Sandoway. Worldly pleasures attracted human beings. At that time the band of Menekwin was popular. Being tendered and delightful, Mg Sein Pho was led astray by the band. His parents were not satisfied with him and abused him frequently. He was in despair because he got no favour from his parents.

As his past practice made him arouse, he was very disappointed with his life as a layman. Having be intended to be a monk, he went to the Sayadaw of Gyonejanic village and requested for his no vitiation. Sayadaw ordained him



and gave him the name venerable Sujata because of his tendered characteristics.

At the age of Ordination

As a novice, the venerable Sujata learnt the practices for the novice and Buddhist Philosophy. At the age of twenty, he was ordained under the preceptor, Madawsan Sayadaw U Dipa in the chapter house (Udakukkhepa sima) of Gyonejanic village surrounded by the monks, accepted the requisites from the supporters: U San Don, parents and lay devotees of old and young at that village.



Learning at Thayetpin Village

The venerable Sujata learnt the Buddhist law (Palimokkha), Buddhist Philosophy (Sangaha) and Pali grammar (saddagyi) for four years from the Reverend Silavamsa who lived at Thayetpin village surrounded by the assembly of pupils. After he went to the Reverend Agga kamar Sayadaw of southern monastery of Man Aung island, Rakhine District to continue his education. Having learnt the Texts from the Reverend for one year, he returned to his native land. He saw that there was no monastery at Zalun village. Being desirous to propagate Buddhism, he preached to the lay devotees: U San Kyut, U Pho In etc. the discourses connected with the propagation of Buddhism.



Initiation of Buddhism at Zalun Village

In the year 1291, on the beginning of rainy season, the lay devotees U San Kyut, U Pho In etc. of sixty (60) houses invited the venerable Sujata and delivered him a small bamboo monastery built on the hill in the middle of the village. There, he kept his living (vassa) for one year. Furthermore, he was offered a second wooden monastery on the land Forty(40) yards distance from the north of the bamboo monastery. There, he stayed for five years. Then, there was no monk staying in the rainy season at Kya-O village so that the devotees of old and young requested the venerable Sujata to keep staying at their village. Having caused a young monk of Yekyune to stay at Zalun monastery



and he himself had to stay at Kyo-O village. He had preached discourse for three years. At the age of thirty three(33), he wanted to meditate and caused the devotees to make a forest hut near Kya Kite village and there he stayed for two yrs meditation with effort. The cause why he had to stay there for two years, was the death of the monk who stayed at Zalun monastery. Therefore, he left the forest hut and stayed at Zalun monastery. While he was performing the religious duties for four years, he went and protected the devotees of Atu village of old and young for two years. There was about fifteen houses. That village located at the beginning of the Sandoway River. They wanted to associate with the Buddhist monks but they got no chance. He took pity upon them. After that he accepted the reverence of the two villages Atu and Samdi for three years. Then he returned to Zalun monastery. Having intended for the propagation of Buddhism and the future Buddhism for the villagers, he built the present monastery for three years taking the time. while staying at Zalun monastery, he took pity upon the lay devotees of Ywar Shei village, there he stayed for three years and returned to Zalun monastery.



In the forest, separation from village monastery

In this way, he caused the time to be over by the religious performances. At the age of fifty one(51), thirty one vassas (year of ordination), he desired to continue the practice of vipassana or insight meditation, stayed and practiced meditation on San hill, six furlongs away from the north of Zalun village on the month of kasun, in 1308. He had to stay there for four years only. Because of his great vigilance in meditation, he was not in good condition. He was very energetic in meditation. Once he told me that he had to make effort in meditation breathing in and out (anapana) and told beads kesa (hair on the head), loma (hair on the body) etc. The thirty two constituents of this body

(dvattimsakaya) for a thousand (1000) times by a day. Then he slept. In this way, four years was over and on the fifth year, he become poor in his condition. He become strange in speech. Next this he explained. the laymen had to take him back to Zalun monastery and gave him medical treatment.

Although he was unfit, his effort in meditation would be not less than former. He had always made effort in meditation. When he became healthy, he did not go to the San hill and addressed the lay devotees of Maday village to build a forest hut near Maday village. They built a forest hut, two furlongs away from the village. He stayed there with his practice of meditation for three years.



To the village monastery from the forest

Sayadaw stayed at the forest hut of Maday village with the practice of meditation for there years. Then, because of his old age and keeping health, having departed from the forest and stayed at the monastery of Tharyarkwin hill with his pupil, U kavinanda for one year. After staying alone at that monastery for three years, he had heard about, the death the Reverend U kavi of Myinchon Zonlon monastery. According to the news that his remain was non-stale and he would be an Arahait (Rahainta). He had also read the biography of that Elder. After two years later, at the age of sixty five(65) and forty five(45) vassas, addressed his laymen U Hla Nyunt etc. and said thus solely; "Oh! my



pupils, lay devotees, when I pass away, my remains will become non-stale. Don't burry it in the ground, don't throw it away into the river, don't burn it. For the intention of the six senses and doors, make a cave of six doors and place my remains in it.

Aspiration for offering

Having stayed at Tharyarkwin monastery for five years, addressed the above statement, he accepted the offerings given by the donors made them to repeat him this following aspiration in Pali.

Idam me punnar asavakkhayam vaham hotu, idam me punnar mibhanassa paccayo hotu:



Word-by-word translation

Hotu- May, idam punnar- this merit, me- of mine,
vaham- carry, asavekichaya - the destruction of defilements.

Hotu - May, idam punnar - this merit, me - of mine,
paccayo - be the support, mibhana - to the attainment of
mibhana(liberation).



Literary translation

May the merit of mine carry the destruction of defilements.

May the merit of mine be the support to the attainment of nibhana(liberation).

That aspiration was caused to repeat him up to his death. Sayadaw stayed at the hill monastery of Tharyarkwin for eleven (11) years. After that he had to return Zalun monastery because of his pupil, the venerable Sumarigala's death. There, he stayed having made effort in the practice of meditation. He used to talk about offering (dana) normally but especially morality (Sila): Here I have to express his style of preaching discourses.



The laymen and laywomen who had to take faith in the three gems; Buddha; Dhamma Samgha would be free from the danger of the four states of misery (the hell, animal,ghost and titan) and arrive to the abodes of happiness by abstaining from evil deeds and practicing morality.

This is very important in Buddhism. There are do's (Camittasila -to practice) and don'ts (vamittasila -to abstain). For an ordinary man (puthujjaia), it is very difficult to control; greed (lobha), anger (dosa) and delusion (moha)

On hearing the dispute between laymen about the insight of meditation, he used to admonish like thus, "Hay! don't say about the meditation by guessing, practice by yourself if you want to say. " His desire shows that the speech is common but the practice is particular. Once his lay devotee, U Sein told him thus, "Reverend Sir, it is very difficult to arrive the stage of ranner (sotapatti) through stages of purification. It is out of my reach. " Then Sayadaw replied thus, "U sein, how do you think about the matter? Does the reaper reap the paddy each or all with the sickle in his hand?"

"Yes, Reverend Sir, he has to reap all."

"Take that example", thus he concluded.



Pay respect before death

Sayadaw stayed at Zalun monastery for nine years. On the tenth years, he was at the age of eighty(80), vassa of sixty(60). In 1346, on the waning Sabbath day of yakhaung, he addressed an admonishment which should be historically recorded.

"Oh! laymen and laywomen, giving or paying respect should be made in the life time. It is extra after death. If you want to pay giving or respect, do these in my life time. Now I am over eighty years. It is not safe for me after the month, Thadingyut. On my death, my remains would not be stale. Put it in the glass coffin, build a cave of six doors intending the six senses and place it there. They did not



take his speech an astonishment. They thought that Sayadaw had taken the other sign of tranquility (*samatta minitta*) except the insight of meditation (*vipassana*).

Here an example of the laymen U Ohn Maung's confession would be expressed. One day, he wanted to make a test upon Sayadaw, so he went to Sayadaw, on the morning of the 4th or 5th waxing day of Tazaungmone in 1346. On his arrival, just sitting Sayadaw addressed him thus, "He! Ohn Mating, you have come to make a rivalry upon me, go back, bad dog." On hearing this, he was very astonished with Sayadaw's words and reflected that might he knowledge of thoughts of others (*pareittavijana abhinnana*) and went back home having worshipped him. He replied me that he had repented for his doubt upon Sayadaw. On the full moon day of the month Tawthalin, he asked a laymen, U Sein sitting on his royal throne as follows;

Sayadaw : U Sein! could you
know the one who has entered
the stream of path
(*sotapanna*)?:

U Sein : No, Sir, the ordinary man
cannot know him.



Sayadaw : Do you all hear? laymen and women.

All : Yes, Sir.

Sayadaw : Good! does he tell himself a sotapan?

U Sein : No, Sir, he would not.

Sayadaw : Keep it in your mind, All.

All : Yes, Sir, he would not.

Sayadaw : Keep it in your mind, All.

All : Yes, Sir.

So also he explained about the one of returning once (Sakadagan), the one of never returning (Anagan) and Arahat (Rahanta).

All : Sadhu, sadhu, sadhu.
Good, Good, Good,

His speech concluded here. Therefore there will be some connection between the words of U Ohm Mating and the speech of Sayadaw. The virtuous persons do not want others to know their psychic power. In case they made other to know it, it is very difficult to decide the knowledge of the virtuous persons. Here I would like to express my experi-



ences in my life of novicehood and monkhood having divided into sections.

Equanimity of foul smell

On the month of Tapotwe in 1336, a laymen of KyarKite village passed away To recite the formula of the three refuges (Saranagamana), Sayadaw was invited before the funeral day. Next day, he called me to follow him. Then I met with difficulty. I was very afraid of ghosts. There is no-two man like me in fear of ghosts. So I refused to follow him. But I were defeated him. On the way, I went back, he took me again. According to seniority I were to sit beside the dead body. It was very difficult for me. Then, he promised me to sit where I wanted. On the arrival, he taught discourses with the equanimity of foul smell of the dead body. Sayadaw and I were like grandfather and grandson.

He always abused me addressing "bad dog" One day while I was shaving his head, he head the quarrel of the drinkers. He then admonished me to abstain from the quarrel of the drunker. He told me how he had abstained from the quarrel of the drunker of Meinekwin village in his childhood. Being afraid of the quarrel, he had entered Meinekwing village going round Gonezanyic village about five furlongs away. I wanted to laugh at his avoidance. So I told him that it was beyond the nature. Sayadaw abused me that the qurrel should be avoided in the way. This should be noted by the young.

The gods mean with spikes

On the waxing of Thadingyut, in 1336, the pupil of Sayadaw, the venerable U Sumaingala had passed away. For the funeral ceremony, I had to make an idea of Brahama together with the association of village young people. We placed it in front of the preaching hall. One day morning, about 8 O'clock, he came in front of the monastery, returned



on seeing it. He called me and asked about the idol. I replied him that it was the ideal of Brahma. He smiled and told me that Brahma was not like that ideal. They were very handsome. There was the great difference between Brahma and our idol. I wanted to examine the ability of divine knowledge (Dibhacakkhu) and asked him thus.

I : Oh! Reverend Sir, is it true
that gods and Brahmas
have spikes?

Sayadaw : Who tell you?

I : I have heard the traditional
speech and seen then on the
paintings with spikes.

Sayadaw : Like human beings, they
dress the divine clothes
when they have to attend
the meeting or ceremony.

I though that his answer might be his personal seeing but not in the books. Then I asked him about a person of knowledge (vijja) and alchemist (Zawgyi) who took the way of liberation.

I : Reverend Sir, are there vijja



and Zawgyi in the world?

Sayadaw : Yes, there are so many vijjas and zawgyi's on the Gandamadana mountain. Then I asked him about their last destination.

I : Reverend Sir, for which they are struggling?

Sayadaw : There are various finds of vijjas;
Some for cabalistic square,
Some for hymis,
Some for mercury,
Some for iron and some for medicine.
They wanted to be healthy and to prolong their lives.
Then he continued the following.

Sayadaw : They do good practices but the life cycle is very long and weary. If you want to make an effort, make young self



the spiritual knower of knowledge (lokuttana vijja). Among then the disciple who asks for aspiration will fulfill the practices (paramai). He continues to explain the four disciples.

- (1) Peceeka bavaka = the individual disciple.
- (2) Aggasavaka = the highest disciple.
- (3) Mahasavaka = the great disciple.
- (4) Pakatisavaka = the ordinary disciple.

"Don't pray for the individual, the highest and the great if you are afraid of birth and life circle. Struggle for the final bliss (nibbana) as an ordinary disciple."

Teachers of the sects and some of their view

No body can deny that Sayadaw become powerful and well-known after his death. The worshippers are coming every day. They are bodies of state power the gentlemen, doctors, officials concerned, head of the departments, workers farmers and the teachers of the various sects. Various views are also found among them. Especially, the small teachers called royal father (Bodaws) and royal mothers (Medaws) of he sects included Sayadaw into their sects and promoted him as their Great Teacher. They could not tell the biography of Sayadaw. Saying nonsense is worst. The hearers take their views.

Once, I took a travel to Yangon(Rangoon) on the



1st March in 1990. On the way I had slept at a hotel of Sinte city. The room was enough for the twenty persons. There were also women in the room where I had stayed. A woman, age of thirty years, introduced herself to the four young ladies and told them about Sayadaw. There were wrong views in her speech. She told that the remains of Sayadaw was non-stale. Before his death, Sayadaw addressed the laymen not to bathe his remains. He would return after seven days. However they bathed his remains and then the spirit of Sayadaw could not enter his brody. I reflected that she told about Sayadaw being revered but it would be sorrowful because of her wrong view.

Sayadaw kept away from the activities of sects, medical treatment, fortune-telling, mystic figures, amulet to keep off evils and chanting mantra (powerful stanza). He abused his pupil who saved the people by these above activities:

Sayadaw's fore - seeing

Sayadaw had an ability of fore-seeing. Once, about 7. O'clock; on the 2nd waxing day of thadingyut in 1346, he called his pupil U ni Oo, age of seventy five (75) and made him to go to the village to prepare alms-food for the three guest monks. So U Ni Oo entered the village and prepared the almsfood for the monks. it was near to 10' O Clock, the guests did not come. Then his attendant, U kavinanda prepared aim-food and caused U Ni Oo to invite Sayadaw. He replied then to wait for a moment as he saw the monks were coming with his eyes Meantime, the three monks, Sayadaw of Tawkyang new monastery Sayadaw of Menekwin including me arrived in time. We had delayed on



the way. Then U kavinda and U Ni Oo were verrey astonished with him words.

Death of Sayadaw

After giving admonishment on the wanning of Vakhoung in 1346, Sayadaw had to stay in good condition. He could attend the kathina ceremony (ceremony of spreading robes). From the morning of the 2th waxing day of Tazaungmone, he was suffering from dysentery. There was no time to give the medical treatment of famous doctors. On that evening 2:45pm, at the age of eighty (80), vassa of sixty(60), Sayadaw passed away. The laymen and laywomen had to shed tears with great grief.



Take agitation

PALI

Hayobbana jara anta, hanassanta mahaddhana,
hasamyoga viyoganta, hama tanta sajivika.

ward-by-word translation

- (1) Yobbana - youth,
jara anta- ends in old age.
- (2) Mahaddhana - wealth,
hamassanta - ends in loss.
- (3) Sanyoga - association,
haviyoganta - ends in separation.
- (4) Sajivika - life,
hamatanta - ends in death.



Literary transalation

- (1) Youth ends in old age.
- (2) Wealth ends in loss.
- (3) Association ends in separation.
- (4) Life ends in death.

PALI

Anadidam bhavaeakkam,
Vita kanaka vedakam,
Nievasukha subbattelin.
Sunnam passe punappunam.



Word-by-word translation

Idam lakkam- this life circle, anadi anadivate - indeed no origin can be found. Vita kanaka vedakam- there is no self (atta) for the one who suffers (in Buddhism, there is no self. Kammic energy makes to be come briths in the life circle). Nicea sukha subhathehi from permance, happiness and beauty, passe - one should look, punappunan- again and again, sunnam- emptiness.

Literany Translation

Indeed, no origin can be found in this life-circle. There is no self (atta) for the doer and sufferer. There is no permance, happiness beauty. In this way, one should look the emptiness again and again for liberation. (nibbana).

(The Reverend Janakabhivamisa from the future teaching of the Buddha)



Take care Sayadaw's speech

Having dressed the remains of Sayadaw on the couch, placed upstairs of the monastery, caused the worshippers to pay homage, transferred to the temporary hall at 2:45 pm in the evening of the fourth waxing day of the month Tazaungmone. A glass of one square feet was set up on the centre of the face of Sayadaw to pay homage to Sayadaw. The remains became non-stale up to ten days. He seemed to be sleeping. On seeing this, the guardians of Zalun(Maday) and men of middle age came to reflect the speech of Sayadaw addressed in his life time. On the 19th day, led by U Thein Maung and U San Shwe, opened the glass and found that there was no foul smell. They were very astonished and made the interjections, "Han!Him!" From that day onwards the news "the remains of Sayadaw is non-stale" spread through Sandoway district. Worshippers of far and near crowded the remains day and night.



A need for good handling of the remains

In the evening about 6 O'clock, on the 5th waxing of the month, Nadaw, in 1346, I went and worshipped the remains because I had not been seen for ten days. I found that all the face was wet like dropping sweat because of heat inside the coffin without air for thirty days later. I felt sorry and intended the suitable way. Having occurred an intention, addressed the guardians and caused them to make a new coffin. It is very important to hold the thing in order. In the evening, on the 6th day, about 10 O'clock the remains was transferred into the new one having opened the coffin.



Seeing strange radiation

Over that night, on these day of the 7th, an auspicious news came out. U Nyi Nyi Lay and Daw Sein Nyo built a hut in the fields between Zalun and Yephu Ain villages, one mile away from Zalun village and lived there. On that these day morning about 4:30, on the middle of Zalun monastery, over the height beyond the top of a tree, they saw a strange radiation, shape of a barrel (Hindi-pipa) and colour in white blue for ten minutes. On the morning, they asked their neighbor, U Tin Aye that there lighted an electricity at Zalun monastery in the previous night. They had to know that no electricity was lighted there. Therefore, they looked it the radiation of the relics of Sayadaw.



Other will believe if I can believe

On the 6th waxing day the month, Nadaw, I had not been satisfied with the exchange of the robes although the coffin was exchanged. Besides I had not examined the remains in detail. I had to be satisfied with the non-stole state. I had to understand that others would believe if I could believe. So I discussed the funeral committees. They all agreed with my desire. On the 13th day, at 10:30, the remains of Sayadaw was transferred to a room and made a study in detail.

The remains although taken a long time for forty (40) days was in natural. About thirty persons of us, including the laymen and I were very astonished. We also wanted other to see the remains like us. At that night 10 O'clock, we made an announcement with an echo to come and see Sayadaw. On hearing, the pupils, lay devotees came to see Sayadaw that the crowd overflowed the monastery.



The ceremony of placing the remains onto the couch ornamented with lotus petals

On the morning, 14th waxing day of the month, Nadaw, the remains of Sayadaw was seen and honoured by the audience of five hundreds (500) people. they were also caused to honoured the hands and legs by curling and strengthening. To the ceremony of placing onto the lotus couch of the remains, sixty(60) venerables and the audience of seven thousands(7000) attended. It was hold splendidly.

Waiting to pay homage to the radiation from the relics

Having transferred the remains of Sayadaw onto the lotus couch, male and female devotee of old and young waited taking care to see and worship the radiation of relics from the remains of Sayadaw. Every day the assembly of fifty(50) to hundred(100) seers came to the monastery. The experiences of the people who had to pay homage of the

radiation of relics were expressed as follows.

I had been taken the duties of Sayadaw from the beginning of his death. On Sunday night, the 2nd waxing day of the month, Pyatho, about 10:30, a desire of seeing the radiation of the relics while I was cleaning myself After my cleanness, I looked at the pandal in which the remains of Sayadaw was placed. At that time, I saw closely the strange radiation round about the shauk fruit (*Citrus medica*) which was inside the weak white colours of three feet breadth and five feet length over the lotus couch. T shouted U Tin Aye, U Than Khin, U Thein Maung, U Maung Ohn Shwe and U Kyaw Naing who had to pay homage the radiation of the relics with satisfaction.

Mg Ohn,
Zalun Village,
Sandoway.

I was a pupil and lay devotee of the venerable. I live at a place of two hundred(200) yards distance from Zalun monastery. On the day peacing foundation of the build-



ing for the remains, my wife and I went to take woods to cook sticky rice to supply the monks of the monastery and the masons. On the 8th waxing day of the month, Nadaw in 1346, about 3.15 over the mid-might, she saw a strange ball in the shape of he coconut fruit. She called and showed me seriously. The colour was so strange that I could and be able to express it. We, fain of husband and wife elapsed our hands and pained homage to the radiation for twenty(20) minutes happily. That radiation disappeared slowly over the remains.

Aye Phe,
Zalun Village,
Sandoway.

I had heard that the radiations of the venerable were seen from the huts near the village. I am a muslin. There is no consideration to believe it. But I had some experiences concerning the morality of Sayadaw. So I reflected that the kind of happening might occur to such a virtuous person like him.

Therefore, I had been catching the radiation from 17th December, 1984. On the 21st night about 11:10, I had a look towards the monastery. I saw a strange ball spreading radiation for twenty(20) minutes. So, I shouted and told the neighbours. On the morning, when I went into the village, I had heard that people from the other sides of the monastery also saw that radiation. After that, I saw nothing next days. Therefore, I decided that might be the radiation of relics from the remains of the venerable One.

Htun Aung

Head Master,

Middle School of Menekwin

The other different qualities of the Reverend Sayadaw

The main activities throughout the day (24...Hours)
of the Reverend Sayadaw as follows;

- (1) He is always telling beads except for his sleep.



SAYADAW USUJATA BIOGRAPHICAL SKETCH

- (2) He always reflects the Dhamma.
- (3) He sleeps only for four hours per day.
- (4) He must have higher knowledge
(abhinnan) through some evidences.
- (5) He is in the habit of talking dhanna
meeting with the lay devotees.
- (6) He talks less worldly speech.
- (7) He keeps away from gossip.
- (8) He admonishes always his monk
pupils to keep disciplines.
- (9) He himself keeps disciplines.
- (10) He has less desire for the new
refuisites.
- (11) He keeps practices with difficult.
- (12) He encourages always the lay devo-
tees to make effort for mediation.
- (13) Working is superior to speaking.

Thus, I have to appreciate the different qualities of
he Reverend Sayadaw.

Worship Written By
The pupil,
The venerable Revata

Acknowledgement

"Caratha bhikkhave canikam bahujana-hitaya-go forth, monks, on your journey for the benefit of many people". Desetta bhikkhave Dhamma-O, monks, point out the Dhamman, teach the Truth.

The above address is extracted from the Dhammaduta (Journey for the propagation of the Teaching) which is preached the sixty(60) monks by the Buddha at the Deer Park (Migadavana) near the city Benaras(Baranasi) on the great invitation (Mahapavarana)day, the full-moon day of Thadinkyut month in the Buddhist Era 103(BC-600). Each of the sixty monks went forth taking each journey. The Buddha himself went forth on the journey for his missionary works for forty five (45) years up to the arrival of Nibbana. Having considered the words of the Buddha, he had not only to make effort for the propagation of the Teaching himself but also caused the monks so propagate the Buddhist Teaching. In the performance for the propagation of the Teaching, the monks and lay devotees cannot perform it separately. There should be harmony among them.



Just like a saying "gunavante passanti jana-pepple want to see the man of virtue, to know and see the different person than the ordinary man is the nature of human being.

Now, our venerable Sayadaw has a good reputation in the four cardinal points. So, everybody wants to know about this venerable One. They are coming, worshipping and asking the biography of the venerable Sayadaw every day. To fillup the wish of the people, the brief biographical sketch has published repeatedly. Although the books are being distributed for the propagation of the Teaching (Dhammadana), there is no permanent donor for the new editions, they are valued.

The venerable Sayadaw is reputed not only locally as well as abroad, and also the foreign visitors want to know about the Sayadaw having come to worship. Intending for the foreigners, this edition in English, based on the original script of the author, venerable Revata, has been published firstly.

In this publication, I wish to put on record with my very special gratitude to: Daw Ohn Myint (Department of Oriental Studies, University of Distance Education) for this translation; The donor of recorded computer floppy disk,

printed papers and assistance on all arrangement to materialized this publication, Dr.Aung Soe & Ma Marlar Shein family (No.338-A, Pyay Road, Sanchaung T/S, Yangon); The volunteer of computer desktop publication, Shwe Hnin Zi family (No.196, First floor, Bogyoke Road, Yangon); The volunteer of off-set printing films preparation and printing, Maung Myo (Kyauk Myaung T/S, Yangon); The donors, U Aung Theing & Daw San San Mu family (No.146-148, 50th Road, Pazundaung T/S); U Aung Kyaw Thein, staying at korea & Daw Su Su Aung family (No.31, left, Yuzana Road, Pazundaung T/S); U Than Myint & Daw Hla Kyin (No.156, Bogyoke Road, Pazundaung T/S); Daw Khin Than family (No.88, 46th Road, Botataung, T/S, Yangon); Ma Khin Lay Cho of MFTB, for their contributions.

The pulisher and pupil,
Venerable Dha Ma Sa Mi
October, 1996
(Mg Myat Noe, Than Twe)

